

Vaishnava and Vaishnava Aparadha

Who can speak Hari Katha ?

His Divine Grace

Srila Bhakti Vallabha Tirtha Goswami Maharaj

Other books by Srila Bhakti Ballabh Tirtha Goswami Maharaj in english:

Sri Chaitanya: His Life and Associates

A Taste of Transcendence

Sages of Ancient India

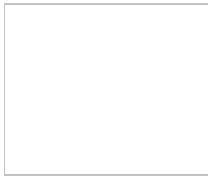
Suddha Bhakti

Affectionately Yours

Sri Guru-Tattva

The Philosophy of Love

For inquiries and orders contact:



Sree Chaitanya Gaudiya Math Sector 20-B, Chandigarh, India Phone: 0172-708788 Info@sreecgmth.org www.sreecgmth.org

GOKUL

Global Organisation of Krishnachaitanya's Universal Love www.gokul.org

Praying blessings of Srila Gurudeva, Param Gurupadpadma and Preceptorial Channel, Bhakti Babbabh Tirtha paid innumerable humble prostrated obeisances to the Lotus Feet of his Most Revered Gurudeva Om Vishnupad 108 Sri Srimad Bhakti Dayita Madhav Goswami Maharaj on the occasion of His Birth Centennial Celebrations (Nov. 2002 to Nov. 2005).

Introduction

Hari Katha Certainly Bestows Eternal Peace

| Who can speak Hari Katha? |

A foreign ascetic devotee, who has learnt to read and even write Bengali nicely, submitted the following two paragraphs consisting of the pithy sayings of Srila Bhakti Siddhanta Saraswati Goswami Prabhupad.

(1) : “Narration of the glories of Hari is actual rest. Just through hari-katha, all diligence and troubles will be eradicated. Any activity other than hari-katha, even for a moment, actually shows aversion to Sri Krishna. Great and elevated devotees and their devoted followers always narrate the glories of Hari completely. Thus they speak about His name, form, attributes, realm and pastimes, and have no aptitude to do anything else. Engaging in hari-kirtan under all circumstances with body, mind and speech certainly leads to salvation (mukti), even while living in this body.”

(2) : “To get deliverance from worldly entanglement and the threefold afflictions, there is no other way, no other way, no other way except hari-katha. Those who do not engage in hari-kirtan will be utterly ruined. Hari-katha and hari-kirtan are our only resorts. Those who have an intense eagerness to engage in them are our best friends.”

Srila Bhakti Siddhanta Saraswati Goswami Prabhupad has repeated the words hari-katha-kirtan or hari-kirtan several times in these two small paragraphs. He thus placed special emphasis on them. Yet Srila Prabhupad has also stated in His sermons that a professional speaker can never speak hari-katha. A professional speaker's purpose is not for the satisfaction of Hari, but for the acquisition of money. But hari-katha (which is identical with Hari) descends only on the tongue of that sincere devotee who has dedicated himself fully for the service of Sri Krishna, and who is serving Sri Krishna at every step, twenty-four hours a day. As such devotee is rarely to be found in this world, hari-katha is also scarce. The conclusion is that when there is no actual hari-katha, we cannot obtain actual benefit. (phalena phalekaranam anumiyate, by the fruit of any action, its cause can be ascertained). Srila Prabhupad has also said: “A stipend holder or a contractor cannot explain the Srimad Bhagavatam. We should refrain from approaching the professional priest and first see whether he devotes his time fully to the Bhagavat or not.”

Srila Saraswati Goswami Prabhupad often used the word adhoksaja to indicate that the Supreme Lord is beyond the comprehension of the gross and subtle sense-organs of the conditioned souls. He has explained the etymological meaning of the word in this way: “Adhoksaja refers to the One Who reserves the right of not being exposed to human senses either gross or subtle (adhah krtam indriyajajnanam jena sah).” This is substantiated by evidence of the Taittiriya Upanisad:

raso vai sah, rasam hyevayam labdhvanandl bhavati. ko hyevanyat kah pranyat

yadesa akasa anando na syat, Esa hyevanandayati

Ultimate Reality is rasaabsolute bliss. After attaining absolute bliss, the spirit soul gets happiness. If Ultimate Reality would not have been anandaswarupa, bliss-incarnate, who else could have demonstrated the manifestation of the body and the impetus of life in it? He certainly gives happiness to all. Here, Ultimate Reality is indicated as He, the masculine aspect of Godhead. Krishna has emphatically said, “I am the only Master and Enjoyer.” Here 'I' and 'He' denote personality. This has also been substantiated in the Brahma Samhita by the following verse: Isvarah paramah krsnah sac-cid-ananda-vigraha, anadiradirgovindah sarva-karana- karanam.

Srila Bhakti Siddhanta Saraswati Goswami Thakur has emphatically instructed to speak hari-katha, but again He Himself has imposed conditions of the qualities which must be in the speaker for being entitled to speak hari-katha. His forceful words indicate that only realized emancipated souls can speak hari-katha, and that no conditioned soul of this world is entitled to do so. So how to reconcile these two emphatic instructions of Srila Saraswati Goswami Thakur?

Chaitanya Mahaprabhu imposed the following condition to His personal associates at Sri Chandrashekhar Acharya Bhavan at Sri Mayapur: 'Only those who have control over their sense- organs will be allowed to witness My pastimes of dancing in the form of Lakshmi Devi'. All the prominent personal associates who were present at that time in the house of ChandrashekharAcharya, like Sri Advaitacharya Prabhu, Srivas Pandit and others, expressed their regret that they were not entitled to see the dancing of Chaitanya Mahaprabhu in the form of Lakshmi Devi, as they felt they had no control over their sense-organs. On hearing this, Chaitanya Mahaprabhu smiled and said that they all would become 'Mahayajneswar' and there would be no difficulty for them to see the pastimes.

What teaching we are getting from this pastime of Sri Chaitanya Mahaprabhu? A

realized emancipated soul cannot think of himself as competent or qualified in understanding the pastimes of the Supreme Lord. Realized souls are naturally humble because of their contact with the Highest Reality.

Enslaved jivas or conditioned souls are always in contact with the things of the world over which they can dominate. So vanity and egotism are natural to them. Whenever anybody expressed his vanity in any form, he is not entitled to get the qualification of understanding the eternal transcendental pastimes of the Supreme Lord.

Now the problem is: how will the neophytes start bhajan or speak hari-katha, the highest form of devotion? Srila Bhakti Siddhanta Saraswati Goswami Thakur has given advice in regard to this in his writings as well as his personal life. Whenever He started speaking hari-katha, He first took absolute shelter to the preceptorial channel. He has said in His teachings that the transcendental Reality can be understood only through hearing from a bona fide shuddha bhakta or sadguru (adhoksaja vastu sravanaika vedya). He has given emphasis on srauta-vani- klrtanto recapitulate what we have heard from the lips of bona fide shuddha bhakta with engrossment of mind. We conditioned souls, who aspire to get enhancement in devotion, are entitled to do anukirtan: after intently hearing hari-katha from a bona fide devotee to reproduce it, praying the grace of the Guru and the Vaishnavas.

In this context, I am endeavouring in a feeble way to recapitulate the instructive precepts of our Most Revered Gurudeva His Divine Grace Om Vishnupad Srila Bhakti Dayita Madhav Goswami Maharaj, by going through His writings as well as to the extent of my memory of hearing His sermons.

Those who according to their respective eligibility have understood or realized the significance of the teachings of the scriptures and the teachings of great

saints, may be broadly classified into two categories

(1) Adhirohavadasrayi or Adhyaksik

(2) Avarohavadasrayi or Saranagata

The first regards the method of ascension or empiricism, while the second regards the method of descent or the process of unconditional surrender.

The Supreme Lord is One as He is Absolute or Infinite. Everything is within Him and subservient to Him. He is Omnipotent, Omniscient, and Omnipresent. He is Saccidananda, meaning all-Existence, all-Knowledge and all-Bliss. As He is the Cause of all causes and there is no cause of Him, He is selfeffulgent. As per evidence of Svetasvatara Upanisad, the Supreme Lord is asamordha. Nothing is equal to Him or more than Him. Therefore, the only way of realizing the Supreme Lord is by His grace. Grace descends to a completely surrendered soul. As for example, the self-luminous sun can be seen only through its rays. In a like manner, the self-effulgent Supreme Lord can be realized through His grace. The teachings of the authentic scriptures and the teachings of realized personal associates of the Supreme Lord can be understood by their grace through revelation. His Divine Grace Tridandi Swami Srimad Bhaktivedanta Swami Maharaj, founder of ISKCON, has clarified this as follows: “When one is enlightened with the knowledge by which ignorance is destroyed, than his knowledge reveals everything, as the sun lights up everything in the daytime.” (Bhagavad Gita 5.15.)

Our most revered founder-president Srila Gurudeva, in His representation in the first edition of the Gita published from Book department of Sree Chaitanya Gaudiya Math, has stated: “The empiricists according to their respective merits and intellectual capacity have interpreted differently about the significance of the Transcendental Holy Words of the Supreme Lord. The pride of the glory of their material wisdom acquired by empiricism (by the process of observation and

experiment) will never be able to rescue them from the grip of nescience, and there is no possibility of the readers of their books to go beyond the domain of material realm and to reach the target of attaining actual transcendental theological knowledge.”

The synonym of the English word 'logic' of the West is 'Tarkasastra' or 'Yuktividya', in India. They have ascertained two methods of attaining knowledge, which have their basis in reasoning: the inductive method and deductive method. Whatever finite human beings with finite intellect may ascertain, whether inductive or deductive, is actually in the domain of process of ascension, which in India is called Avarohavada. Induction refers to inferring of general law from particular instances, while deduction refers to inferring of particular instance from general law. In his book Raja Vidya, His Divine Grace Tridandi Swami Srimad Bhaktivedanta Swami Maharaj is writing: 'There are two processes for attaining knowledge: one is inductive and the other is deductive. The deductive method is considered to be more perfect. We may take a premise such as, “All men are mortal,” and no one need discuss how man is mortal. It is generally accepted that this is the case. The deductive conclusion is: “Mr. Johnson is a man; therefore Mr. Johnson is mortal.” But how is the premise that all men are mortal arrived at? Followers of the inductive method wish to arrive at this premise through experiment and observations. We may thus study that this man died and that man died, etc., and after seeing that so many men have died we may conclude or generalize that all men are mortal, but there is a major defect in this inductive method, and that is that our experience is limited. We may never have seen a man who is not mortal, but we are judging this on our personal experience, which is finite. Our senses have limited power, and there are so many defects in our conditional state. The inductive process consequently is not always perfect, whereas the deductive process from a source of perfect knowledge is perfect. The Vedic process is such a process.'

In India, there are disciplic successions coming from Ramanujacarya,

Madhvacarya, Nimbarka, Visnusvami and other great sages. The Vedic literatures are understood through the superior spiritual masters. Arjuna understood the Bhagavad-gita from Krsna, and if we wish to understand it, we have to understand it from Arjuna, not from any other source. If we have any knowledge of Bhagavad-gita, we have to see how it tallies with the understanding of Arjuna. If we understand Bhagavad-gita in the same way that Arjuna did, we should know that our understanding is correct. This should be the criteria for our studying of the Bhagavad-gita. If we actually want to receive benefit from the Bhagavad-gita, we have to follow this principle. The Bhagavad-gita is not an ordinary book of knowledge which we can purchase from the market place, read and merely consult a dictionary to understand. This is not possible. If it were, Krsna would never have told Arjuna that the science was lost. It is not difficult to understand the necessity of going through the disciplic succession to understand Bhagavad-gita. If we wish to be a lawyer, an engineer or doctor, we have to receive knowledge from the authoritative lawyers, engineers and doctors. A new lawyer has to become an apprentice of an experienced lawyer, or a young man studying to be a doctor has to become an intern and work with those who are already licensed practitioners. Our knowledge of a subject cannot be perfectionalized unless we receive it through authoritative sources. This has been acknowledged in the Bhagavad Gita:

“This knowledge is the king of education, the most secret of all secrets. It is the purest knowledge, and because it gives direct perception of the self by realization, it is the perfection of religion. It is everlasting, and it is joyfully performed.”

An evidence in this regard can also be given from Srimad Bhagavatam. Bhagavan Vaman Deva said to Sukracarya, the renowned guru of demons: “Your disciple Bali Maharaj is in difficulty, it will be befitting for you to perform yajna for his benefit.” On hearing this, Sukracarya smiled and replied,

mantratas tantratas chidram, desa-kalarha-vastutah sarvam karoti nischidram,
anusankirtanam tava

Srtmad Bhagavatam 8.23.16

“My disciple has seen you and you have graced him by setting your Holy Lotus Feet on his head. He has performed 'Anusankirtan', meaning that he has recapitulated about your Name, Form, Attributes, Pastimes, after hearing about these from a bona fide shuddha-bhakta. Where is the necessity of performing

karmakandayajna? By utterance of your Holy Name and glories, all defects in the utterance of mantra and tantra (inversion of sequence) and sinister influence of place, time and articles are removed.” Anusankirtan means recapitulation of the glories of Supreme Lord, heard through a bona fide preceptorial channel. Here also a condition is imposed, that the hearing should be from a bona fide devotee, not from a professional singer.

In order to establish how to sing the glories of Supreme Lord Sri Krishna and how to perform Harinam without offence, it is necessary to remember the teachings of authentic scriptures. Srila Bhakti Siddhanta Saraswati Goswami Thakur in His explanation of the first verse of Siksastaka, written by Sri Chaitanya Mahaprabhu, has stated that there are infinite forms of devotion, of which chanting of the Holy Name is the foremost. Nine principal devotional forms are stated by Prahlad Maharaj in the seventh canto of Srimad Bhagavatam. Srila Rupa Goswami has given a list of sixty-four kinds of principal devotional forms in his book called Sri Bhakti-rasamrta-sindhu. Supreme Lord Sri Chaitanya Mahaprabhu has given the following five principal forms of devotion: Association of sadhus, chanting of the Holy Name, hearing of Srimad Bhagavatam, dwelling in transcendental realm of Mathura Dham, and worship of Deities with firm faith. Chaitanya Mahaprabhu has emphatically said that out of these five forms of devotion, Nam-Sankirtan is the best.

bhajanera madhye srestha nava-vidha bhakti 'krsna-prema', 'krsna' dite dhare
maha-sakti tara madhye sarva-srestha nama-sanklrtana niraparadhe nama laile
paya prema-dhana

Sri Caitanya Caritamrta-- Antya Lila 4.70-71 “Nine forms of devotion are
foremost amid all devotional forms. Krishna has got immense power to bestow
Krishna-prema. Again, Nama Sankirtan is the best of all forms of devotion. One
can get the highest wealth of Krishna-prema by doing Harinam without
offences.”

The scriptural evidence of Brhad Naradiya Purana gives triple emphasis that
there is no other way except Harinam in Kaliyuga 'Harer nama harer nama harer
namaiva kevalam, kalau nasty eva nasty eva nasty eva gatih anyatha'. Krishna-
dvaipayana Veda Vyas Muni has concluded his last and highest gift, Srimad
Bhagavatam, with the following verse:

nama-sanklrtanam yasya sarva-papa pranasanam pranamo duhkha-samanas tam
namami harim param

“ I bow down to Supreme Lord Hari, the chanting of Whose Name can eradicate
the cause of all sins and taking shelter of whom can completely destroy all
miseries.” Srimad Bhagavatam(12.13.23), The criterion to understand what we
are to do and what we are not to do, is stated in the Padma Purana and is also
mentioned in Bhakti-rasamrta-sindhu, as well as in Sri Caitanya Caritamrta
(Madhya lila 22.109):

smartavyah satatam visnur vismartavyo najatucit sarve vidhi-nisedhah syur
etayor eva kinkarah

The devotional scriptural prescript is always to remember Vishnu and never to
forget Him. There may be hundreds of devotional forms. The purpose of the list
of devotional forms, or positive assertions, is to remember Krishna and the
purpose of the list of prohibitions, or negative assertions, is never to forget

Krishna. Any action which may not be in the list of prescribed devotional forms but makes us remember Krishna is allowed, and any action which may not be in the list of prohibitions but makes us forget Krishna is prohibited. The aspirant should carefully try to understand the implication of the devotional scriptural evidence of Vaisnava-cintamani, mentioned in Hari-bhakti-vilas

agha-cchit smaranam visnor bahv-ayasena sadhyate otha-spandana-matrena
klrtanam tu tato varam

“It is extremely difficult for conditioned souls to remember Vishnu, Who can eradicate all sins but by moving the lips. Uttering the Holy Name is uttered it is supremely superior to the devotional practice of remembrance.” The purpose of remembrance will be well-served by uttering the Holy Name.

Kali-kale nama-rupe krsna-avatara, nama haite haya sarva- jagat-nistara

“Krishna appears in the Form of 'Name' in Kaliyuga. The whole world will be rescued by Nama, the Holy Name.”

Before I joined the institution, I had the impression that whatever I learnt in the schools and colleges should be excluded or forgotten because all these teachings were for material benefit and had no connection with spiritualism. In fact, in my life in the family, I had no aptitude to speak to many friends and to recite or speak in any meeting. I used to hear and did not speak. After joining the institution, I had great interest in hearing hari-katha from Most Revered Srila Gurudeva and Gurudeva used to take me with Him everywhere at a stretch for a year and He wanted me to write letters as per His dictation. By that I had the opportunity to know many answers of the questions of the aspirants. After one year all of a sudden, He ordered me to speak in a meeting at 'Sri Shyamananda Gaudiya Math', in Midnapore (West Bengal). I was perturbed because I had no aptitude and no capacity to speak in the meetings. I thought that delivering speech was not a qualification of worshipping Krishna. If I would have known

earlier that the qualification of delivering speech is also required for Krishna-bhajan, I might not have joined the institution. I became unbalanced on hearing this direct order from Most Revered Gurudeva. Due to spiritual obligation, I had to stand in the meeting and I was incessantly praying for the grace of Nityananda Prabhu to rescue me from this peril. I could remember the first hymn written by Srila Bhaktivinode Thakur in 'Saranagati' and explained that for 15 minutes. I was a bit astonished how I could speak. After that Gurumaharaj used to order me on several occasions to speak in the meetings. To remove my doubt, Gurumaharaj, said that aspirants of devotional practice should not have the aptitude to deliver speeches, but they must do hari-kirtan, meaning that they should recapitulate what they had heard from Guru and Vaishnavas. The target of speaking should be for satisfaction of Krishna and not for any other ulterior motive. Hari- kirtan is the highest devotional form in Kaliyuga, which is confirmed by Srila Jiva Goswami:

'yadyapi anya bhaktih kalau kartavya tada, kīrtanākhyā- bhakti-samyogenaiva'

“Although practice of other devotional forms are proper in Kaliyuga, but it should be done with Kirtan bhakti.”

One can speak about the glories of Sri Hari after hearing from a bona fide devotee or a devotee's sravanam. Without hearing from a realized soul, nobody can properly perform kirtan-bhakti. In the explanation of the verse of Gita (4.34), tad viddhi pranipatena pariprasnena sevaya, upadeksyanti te jñānam jñāninas tattva-darsinah, Srila Bhakti Siddhanta Saraswati Goswami Thakur has interpreted Pranipat (or Saranagati) as follows: “ One who hears Hari katha intently from a shuddha bhakta, actually has submitted to Supreme Lord Sri Hari.” Even in the highest Transcendental Realm Goloka Vrindavana, the foremost devotees (gopis) relish the sweetness of the Name, Form, Attributes and Pastimes of Sri Krishna, always afresh. Narration and also hearing of the glories of Sri Krishna never

becomes stale. That transcendental sweetness of Sri Krishna always remains afresh and new. Entrance to that Transcendental Realm is only through hearing. Here in this world, sound is the finest element, but in Transcendental Realm sound is the first appearance of getting contact of the Transcendental Reality. That transcendental sound is designated as Sabda brahman, which is completely distinct from material sound. Sound emanating from material egos is material sound, but sound emanating from transcendental ego is transcendental sound.

In the material sound of this world, sound and the thing indicated by the sound are different. As for example, by uttering the word 'water', one cannot quench his thirst. The 'water' word is different from 'water' thing. But in Transcendental Realm, Transcendental Sound is identical with Transcendental Reality. This Transcendental Sound descends. Srila Bhakti Siddhanta Saraswati Goswami Thakur in His explanation of the first verse of Siksastaka, has written at the beginning of His writing 'Sri Krsna Kirtanaya Namah'. Worldly people cannot understand the implication of these words. We can make obeisance to a person, how one can bow down to 'Krsna Kirtana'? 'Sri Krsnaya Namah', 'Sri Ramaya Namah', 'Sri Narayanaya Namah' are easy to understand but 'Sri Krsna Kirtanaya Namah' seems to be absurd. Here Srila Bhakti Siddhanta Saraswati Goswami Thakur indicates by His words that 'Krishna Kirtan' and 'Krishna' are both are identical. One who has this realization is entitled to do Krsna- Nama. Just after that, in the explanation of the above verse, He has written: Sri Krsna Sankirtanakari Gurudevera jaya hauk, meaning: “I pray for the grace of guru, who can actually utter the Name of Krishna.” According to Him, the Name and Named are identical. In the third line, Saraswati Goswami Thakur writes Sri Krsna Sankirtana Vighraha Gauranga Mahaprabhur jaya hauk, meaning: “I pray for the grace of Gauranga Mahaprabhu, Whose vighraha (Form) is identical with Krishna-sankirtan.” By these three expressions at the beginning, Saraswati Goswami Thakur has explained everything. Hence submission to a bona fide guru or a bona fide shuddha bhakta signifies hearing of the glories of Krishna

from them. We are to hear from such realized souls who can speak hari-katha. Others are not entitled to speak hari-katha.

According to Sri Chaitanya Mahaprabhu, the Srimad Bhagavatam is the quintessence of all scriptures and the highest authentic scriptural evidence in support of His message of All-embracing and All-accommodating Transcendental Divine Love. Sri Krishna Dvaipayana Veda Vyas Muni is universally regarded as Guru by all schools of thought of Sanatan Dharma in India. He himself has stated in his own writing Garuda Purana:

artho 'yam brahma-sutranam bharatartha-vinirnayah, gayatri-bhasya-rupo 'sau vedartha-paribrmhitah'

“Srimad Bhagavatam is the meaning of the Brahma Sutras. The significance of Mahabharata and the world-famous Gita is to be understood in the light of Srimad Bhagavatam. The Bhagavatam is the commentary of Kama Gayatri. The import of the teachings of the four Vedas is retained and expanded in Bhagavatam.”

Devotees are also well acquainted with the biography of Veda Vyas Muni in which he made the pastimes of not getting Eternal Bliss by expanding the Vedas, writing Vedanta, the eighteen Puranas, the Mahabharata and the Bhagavad Gita. He prayed for the grace of his Gurudeva Narada Goswami and went to Badrinarayan, a historical place by the side of river Saraswati. Narada Goswami appeared and advised him to sing the glories of Supreme Lord Sri Krishna for His satisfaction. He taught Veda Vyas Muni the 'Caturloki Bhagavat'. By the grace of his Guru, the transcendental glories of Sri Krishna were revealed in his heart and he wrote Srimad Bhagavatam consisting of 12 cantos and 18,000 verses, and received the highest objective Eternal Bliss.

Veda Vyas Muni narrated the glories of Sri Krishna first to his disciple-son Sri Sukadeva Goswami. Actually, the first sitting of the Bhagavatam was at

Badrinarayan, where the speaker was Veda Vyas Muni and listener was only one: Sukadeva Goswami. Badrinarayan is Vaikuntha Dham. So the place of speaking and hearing was holy and completely calm and serene. The second sitting of the Bhagavatam was at Sukartal by the side of the bank of the Ganges still now quiet and secluded. At Sukartal, the speaker was Sukadeva Goswami and listeners were many prominent rishi- munis and kings of India. There was pin-drop silence. No disturbance of the hubbub of the worldly people. Parikshit Maharaj, being cursed by a Brahmin, went to Sukartal to get advice of the rishi-munis. The sages advised different paths. Parikshit Maharaj was puzzled and took shelter to Supreme Lord Sri Krishna to show him the actual path for eternal welfare. Subsequently, Sukadeva Goswami set his holy footprints there and advised him to only hear Bhagavatam, Krishna-katha. Parikshit Maharaj was attracted by his spiritual personality, heard him for seven days continuously, without taking food, water and rest. We have to carefully note about the selection of the place for hari-katha. The third and last sitting of the Bhagavatam was at Naimisaranya, where sixty thousand rishis heard the Bhagavatam from Suta Goswami. Here also the place selected was holy, calm and serene and there was pin-drop silence. Supreme Lord Sri Krishna in the form of Guru (Baladeva Prabhu) taught one lesson here. Lomaharshan Suta Goswami started speaking the Bhagavatam, but Baladeva Prabhu punished him for his vanity and replaced him by his son Uggrasrava Suta Goswami.

Sri Baladeva Prabhu has a direct connection with the living beings of the cosmos. As such he has natural affection for all, especially for human beings who have been given discriminating power to understand good and bad, eternal and non-eternal. The human birth is befitting for worship of Sri Krishna. Baladeva Prabhu is the All-pervading Function-Holder of the Personal Godhead Sri Krishna, and also is the Prime Source of the All-embracing, All-pervading, All-extending Energy as depicted by Srila Saraswati Goswami Thakur. Sri Krishna in the Form of Baladeva Prabhu engages the conditioned souls in His

service. A special excellent characteristic of Vishnu is that even if a person who is hostile to Divinity is killed by Vishnu, he will get deliverance. Out of affection, Baladeva Prabhu regulates and loves the conditioned souls of the universe. Baladeva Prabhu accepts five Forms: Maha Sankarshan, Karanabdhisayi Mahavishnu, Garbhodakshayi, Kshirodaksayi and Shesa. He has appeared as Nityananda Prabhu in Gaur-lila. So for worship of Sri Krishna, the grace of Baladeva Prabhu /Nityananda Prabhu is essential.

Whatever I heard from our Most Revered Gurudeva (Nityalilapravistha Om 108 Sri Srimad Bhakti Dayita Madhav Goswami Maharaj) I must try to recapitulate it for my own spiritual benefit Gurumaharaj often in delivering His sermons used to say one who knows Krishna or perceives Krishna by realization, can speak about Him. One who has no realization of Krishna, how can he speak about Him?

In our extensive previous aforesaid discussion, it has been delineated by reasoning and authentic scriptural evidence that the Supreme Lord can only descend to a completely bona fide surrendered soul. No conditioned soul can know the glories of the Unchallengeable Truth by His own efforts through the process of ascension. Unsubmissive strivers can know nothing about the Supreme Lord and therefore they are incompetent to speak hari- katha. As the Supreme Lord is Absolute, His glories are infinite.

His transcendental glories will be revealed to the hearts of the bona fide votaries according to the degrees of submission. Degrees of submission to God are ad-infinitum, so revelations of the glories of Divinity will also be ad infinitum. No votary can sing the glories of Supreme Lord completely. Realization of the incompleteness of the narration of the glories of Sri Krishna will always exist in the heart of a bona fide votary. A sincere devotee will always have the taste of the sweetness of Sri Krishna afresh, it will never become stale. Devotees, according to their degrees of devotion or submission will be entitled to speak to

that extent about the glories, Name, Form, Attributes, Personal Associates and Pastimes of Sri Krishna. Our Most Revered Gurudeva used to give a simple instance for clarification of understanding. There is a person bearing a particular name, say 'Rambabu'. The person who has never seen him, never come in contact with him, cannot speak anything about him. The person who has seen him externally, he can speak to some extent about external denominations, like his appearance, his dress and the like. But the person who has come closer to him by way of a master-servant relation will be able to speak about him much more than the person who has seen him from a distance. But between master and servant, due to gravity of reverence the relation is such that both cannot exchange their hearts freely. Love in this relation is restricted by inferiority and superiority complex, and therefore hampers unrestrained outpouring of thoughts and affection. A servant can speak much more than the indifferent and unconcerned person. Whereas a bosom friend can have entrance into the secret thoughts of Rambabu because of reliance. The friend can know the inner heart and speak about it. Parental love is even more intense than a friendship relation. Especially the mother rears up the child, so her affection for the child is great. She knows many more secret matters of the child than a friend, she even knows any kind of private bodily defects which are not known to others. The mother always thinks of the child as incompetent and inferior, so her intensity of love is much more than a friend. In spite of this tremendous affection, there exists a kind of reservation of heart between parents and child, even between mother and child. Intensity of love between a chaste wife and a chaste husband is the highest, because no portion of the heart of the chaste wife is concealed from her husband and vice versa. The chaste wife's service is unrestricted. She serves with all her sense-organs. As the chaste wife dedicates herself totally for the service of her husband, the chaste husband is compelled to dedicate himself fully for his devoted wife. This is natural. This has been corroborated by scriptural evidence: mayi nirbaddha-hrdayah sadhavaḥ sama-darsanaḥ vase kurvanti mām bhaktyā

sat-striyah sat-patim yatha

Srimad Bhagavatm 9.4.66 Supreme Lord Narayana spoke to Durvasa Rishi, “Sadhus, who have one-pointed devotion to Me, have equal vision to all. As a chaste wife by her desireless pure love subdues her chaste husband, a pure devotee by his causeless devotion subdues Me.” This world is the perverted reflection of the Highest Transcendental Spiritual Realm Sri Goloka Vrindavana. All actual delightful love-relations exist with Supreme Lord Sri Krishna in Goloka Vrindavana. That which is the highest in the Transcendental Spiritual Realm, is the lowest here and that which is the lowest in Goloka Vrindavana, is the highest in this world. This world is the outcome of the Lord's material energy consisting of three primal qualities Sattvah, Rajah and Tamah. The reflection of the Transcendental Realm in this material world is reverse. An illustration can be given here for convenience of understanding. The reflected form of a tree which is near a pond is observed upside-down. In a like manner, the Transcendental Realm when reflected in the material energy is seen as reverse.

The soul is a minute particle of consciousness. Having the qualities of thinking, feeling and willing, the soul is an eternal servant of Supreme Lord Sri Krishna. The conditioned soul has three aspects: the gross physical body, the subtle astral body and the real self. The Gross body is composed of earth, water, fire, air and ether and the subtle body consists of mind, intelligence and perverted ego. These two bodies are the outcome of the material energy (apara potency) of Supreme Lord Sri Krishna, and the real self is the outcome of the superior energy (para potency, according to the scriptural evidence of the Gita. Sri Krishna is the owner of the material energy and the superior energy. He is thus the owner of the gross body, the subtle body as well as the soul. As my energy remains for me and serves me, likewise the Lord's energy or parts of His energy will remain for Him and serve Him. When the conditioned spirit-soul, by the misuse of his relative independence, becomes averse to Sri Krishna and does not want to serve Him, he gets a non-eternal relation of master and servant in this world where

separation grief is inevitable. When the spirit soul does not want to serve Krishna in delightful friendship relation, he will be hurled down in this world and get a non-eternal friendship relation. When he does not want to love Krishna as son, he will get a non-eternal son. Lastly, when he does not want to serve Krishna as husband, he will get a non-eternal consort hood of love in the material world. As much attachment we shall have for non-eternal relations, so much will be the separation grief.

As per degree of dedication to Supreme Lord Sri Krishna and His personal associates, so much will be the revelation of the transcendental sweet glories of Sri Krishna and His associates in the hearts of the bona fide devotees.

Unsubmissive non-devotees have absolutely no jurisdiction to enter into it. This has been amply discussed earlier. Our most revered Gurudeva, occasionally used to say in his sermons: “There is disparity in the degrees of dedication amongst devotees. Therefore there exist so much degrees of revelation of the glories of the Divinity. Dhruva and Prahlad both perceived God by realization. But Prahlad's realization of Divinity is superior to Dhruva's realization. Dhruva's devotion was at first actuated by desire to get more property than his father, but after seeing Narayana, Dhruva's desire for getting more property than his father disappeared. Prahlad's devotion however was without any material motive from the beginning. As Prahlad's dedication is more than Dhruva's, his attainment or realization of Divinity is superior to Dhruva. Again, Prahlad and Hanuman both are bona fide devotees. But Hanuman's dedication is supremely superior to Prahlad because Prahlad had no scope to get opportunity to devote himself to serve his object of worship Sri Narasimha Deva directly, because of the hostile environment. He could only engage in smaran bhakti (practice of meditation). Hanuman however had the scope of carrying out the orders of his beloved eternal Master Sri Ramchandra and to serve Him in various ways. Hanuman had the opportunity to devote his intellect, mind, words and sense- organs for the service of Sri Ramchandra, while Prahlad had no such scope. Hence Hanuman's

dedication or contact with Sri Ramchandra is definitely much more than Prahlad. So Hanuman's attainment of Divinity is higher than Prahlad's. Further, if it is considered without prejudice, the Pandava's (especially Arjuna's) domination and control over their object of worship Sri Krishna is definitely superior to Hanuman's. Hanuman can never imagine that he can direct his Eternal Master, but Arjuna ordered Krishna to place the chariot in the middle of the two warring groups so that he could see the warriors of the rival opponents. The Supreme Lord, being subdued by the devotion of Arjuna, serves Arjuna as a driver. Therefore Arjuna's attainment of Sri Krishna is definitely more than Hanuman.

Sri Krishna made the pastimes of being born in the 'Yadu dynasty' or 'Yadav family'. The Yadavas are closely connected with Sri Krishna and unhesitatingly sport with Him like playmates, climbing up and down each others back and shoulder. Due to the unrestricted mixing with Sri Krishna they are more fortunate and blessed than other devotees like the Pandavas. Amongst the Yadavas, Uddhav is foremost. Uddhav Maharaj is the disciple of Brihaspati, chief-advisor of the Yadavas and dearest bosom friend of Sri Krishna.

In reply to the question of Uddhav how dear a devotee is to Him, Sri Krishna's stated:

na tatha me priyatama atma-yonir na sankarah na ca sankarsano na srlr naivatma
ca yatha bhavan

Srimad-Bhagavatam (11.14.15) 'How can I say how dear a devotee is to Me? Even my son Brahma, who originated from Me, is not as dear to Me as My devotee.' On hearing this, Uddhav was astonished and perplexed. Sri Krishna again reiterated, "O Uddhav, why are you so stupefied? Even Shiva, who has emerged from Me, is not so dear to Me as a devotee. Don't be bewildered, even My brother Baladeva, My consort Lakshmi Devi, or my Own Self are not so much attractive to Me than the attraction of the pure devotion of a pure devotee." Uddhav was thunderstruck on hearing this and asked, "Who is that devotee?" Sri

Krishna said smiling, “O Uddhav, you are my dearest and none else.”

Uddhav was happy on hearing Sri Krishna's high impression about him and a sense of pride appeared in his mind. One special characteristic nature of Supreme Lord is to humble anybody's pride or self-esteem. Understanding the inner thought

of Uddhav, Sri Krishna politely divulged His heart's desire to Sri Uddhav in this way: “There are some devotees affectionately inclined to Me in Sri Vrajadham. My parents, the gopas (milkmen) and gopis (milkwomen), have been spending their time with grief due to their long separation from Me. You should go there soon to console them by giving them the news of my well-being.” Submissively obeying the order of Sri Krishna, Sri Uddhav departed from Dwaraka by chariot and reached Sri Vrajadham in the evening. At that time cows were returning from the grazing ground, and by the treading of the cows the area was enveloped with dust. The gopis could not see the chariot, but by their singing of the glories of Sri Balaram and Sri Krishna and lighting of lamps in the evening, Vrajadham's blooming sweetness was manifested.

On his arrival at Sri Vrajadham, Sri Uddhav first came in contact with Sri Nanda Maharaj at Nanda-Bhavan. Sri Nanda Maharaj received Sri Uddhav cordially, understanding him as non-different from Vasudev-Krsna. He entertained him sumptuously with good dishes. After that both went to bed to sleep in the night, lying down side by side. Nanda Maharaj had the opportunity to speak his heart to Uddhav. Actually there was an outburst of intense grief due to the long separation from his beloved child Krishna, and he was profusely weeping all the time. He expressed his perturbation of heart in this way “O Uddhav! I am very anxious to know the well-being of Sri Vasudev, Sri Devaki Devi and their son Krishna, and whether Krishna remembers us, His playmates, His bosom friends, Gokul Mahaban and Giriraj Govardhan. We feel horripilated by thinking how Krishna saved us from awful calamities such as a forest-fire, storms, inundation,

many dreadful demons. We become nonplussed when we see the sweet footprints of Krishna everywhere in Vrajamandal. As Krishna and Balaram are children, we become motionless by thinking how they could fight against the evil king Kamsa, the formidable wrestlers Chanur and Mustik and the dreadful gigantic mad elephant Kabalayapir. Now we sometimes feel what Sri Garga Rishi has said, that the Supreme Lord has appeared as Krishna and Balaram, may be true.” Nanda Maharaj's voice was choked and he could not speak. Tears were flowing down from his eyes and milk was oozing out from the breasts of mother Yashoda Devi out of tremendous affection for the child Krishna. Uddhav was overwhelmed with delight by seeing the extraordinary parental affection of Nanda and Yashoda. Uddhav narrates the glories of Nanda Maharaj with these words yuvam slaghyatamau nUnam dehinamihamanada narayane 'khila-gurau yatkṛta matiridṛṣi

Srimad-Bhagavatam (10.46.30) 'Such affectionately inclined sagacity is revealed in you for Narayana-Krishna, Who is Guru of the whole universe. Therefore both of you have become the most revered of all living beings, and are the object of worship for all.'

That whole night Nanda Maharaj and Uddhav spent with Krishna-katha. When next morning after sunrise the gopis saw a chariot at the gate of Vraja, they became panicky, thinking it to be Akrur's chariot. As the complexion, yellow loin cloth, lotus eyes and figure of Krishna and Uddhav were completely identical, the gopis thought Krishna had come. Being overwhelmed with joy they immediately reported this good news to the foremost gopi, Srimati Radhika. Radhika removed their wrong notion by saying, “If Krishna would have come, various symptoms would have been manifested in me. I think some great devotee of Krishna has come, and I have the aptitude to adore him as a devotee.” Later on after inquiry, the gopis understood that Uddhav had come from Dwaraka as per direction of Krishna.

The gopis directly approached Sri Uddhav and requested him to go with them to a secluded place, far away from Nandagram, so that they could speak to him without any hesitation. They wanted to avoid any outburst of their long suppressed separation grief for Krishna before the senior gopas and gopis. Uddhav agreed to their proposal and went to a secluded forest, well known amongst devotees as 'Uddhav-Kewari' or 'Uddho-Kriya'. All the gopis surrounded Uddhav and divulged their tremendous agony for their long estrangement from Krishna with appalling eyes, speaking to him in plaintive voices and with heartrending words. Observing a bumblebee in the front, Upon seeing the extreme separation grief of the gopis, who were deliriously singing the glories of Krishna with sweet voices, Uddhav was utterly stupefied by the unfathomable deep love of the gopis. He then submitted his prayer to be born as herb, shrub or creeper and thus be blessed with the dust of the lotus feet of gopis:

asamaho carana-renu-jusamaham syam vrndavane kimapi gulma-latausadhnam
ya dustyajam sva-janam arya-pathamca hitva bhejur mukunda-padavlm
srutibhirvimrgyam

Srimad-Bhagavatam (10.47.61) “Alas! May I have the good fortune to be born in Vrindavana Dham as shrub, creeper or herb, which are blessed with the opportunity of serving the lotus feet of the most sanctified gopis. The gopis have renounced their beloved kinsmen, who are difficult to be disowned, and they even abandoned the virtuous path as enjoined by the Vedas, for the sake of worshipping the lotus feet of Mukunda, which are cherished by emancipated saints.”

vande nanda-vraja-strinam pada-renum abhiksnasah yasam hari-kathodgitam
punati bhuvana-trayam

Srimad-Bhagavatam (10.47.63) Uddhav Maharaj, being thoroughly moved by the unblemished perfect devotion of the gopis, has sung in adoration: “I continuously narrate the glories of the dust particles of the lotus feet of the gopis,

(I have no audacity to sing about the glories of the lotus feet of the milkwomen of Vrajadhama, I can only sing about the glories of the devotees blessed by the gopis, i.e., the dust particles of their own lotus feet), because their hari-katha can sanctify the three worlds.” The purport of this verse is that the gopis and their own personal associates have dedicated themselves completely to Sri Krishna and His entourage, and as such they actually know the glories of Sri Radha-Krishna and can speak about Them.

In conclusion, it will be inspiring if we can remember the inconceivable wonderful love for Krishna of the gopis, stated briefly as follows. Our revered spiritual masters used to narrate one topic as an illustration to understand the highest pre-eminence of the gopis. Once, Sri Krishna displayed the pastime of having a severe headache in His palace at Dwaraka. At that time Sri Narada Muni came to meet Krishna and was perplexed to hear about His headache. Narada never heard of such a thing before and was at a loss to ascertain what to do. Witnessing restlessness of his beloved Master, Narada asked Krishna, “O beloved Master, You are the Supreme Lord, You are omniscient, so please tell me the remedy of the disease of Your headache.” Krishna replied, “There is one panacea for getting recovery from this headache. If you can bring the dust of the feet of a devotee and apply that to my head, I shall be cured.”

Narada Muni was contemplating, 'I am a devotee, but how can I give the dust of my feet on the head of my Most Revered Supreme Lord. If I do this, I shall go to inferno.' Thus he went to Satyabhama, Rukmini and the other sixteen thousand one hundred six consorts of Krishna to ask for the dust of their feet. However, no queen of Krishna agreed to give the dust of their feet. How can a chaste wife allow the dust of her feet to be applied to the head of her object of worship, her husband? They all chastised Narada for this impossible proposal. When Narada, with frustration of heart, returned to the palace to meet Sri Krishna, Krishna made the pastimes of being more restless. Seeing this Narada became confounded. To console Narada, Krishna said, “O Narada, there are some

devotees in Vrajadham, who have love forme. If you go there and ask for foot-dust, they will give you. Don't be worried.”

When Narada reached Vrajadham on Krishna's advice, all of Krishna's personal associates surrounded him with eagerness to know about the well-being of Krishna. Perceiving the extreme anxiety and worries of the gopis, Narada remained silent. After being repeatedly asked, Narada finally said: “Krishna had serious headache.” On hearing this some of the gopis fainted. Some other gopis said with great regret: “When Krishna is ill, why have you come here leaving Him behind?” Then Narada replied that Krishna assured him that if he could get the dust of the feet of a devotee to be put on His head, Krishna would recover from His headache. The gopis immediately retorted and said, “O Naradji, you are a devotee, you could have given the dust of your feet, and there were so many queens in Dwaraka, they could have given.” Narada said, “How can a servant put the dust of his feet on the head of his Master? How can the wives of Krishna put the dust of their feet on the head of their respected husband?” The gopis were irritated by Narada's reply and said: “Ah! So long you have given trouble to Krishna unnecessarily. You can take dust of our feet as much as you want and immediately go there to put it on the head of Sri Krishna. If by our foot-dust Krishna gets relief, we are ready to embrace the condemnation of hell for eternity.”

This, then, is the extraordinary specialty of gopi-prema. The gopis do not consider their own difficulty, but want the satisfaction of Krishna alone.

Vaishnav Aparadh

[Offence committed to Vaishnavas]

Two devotees recently revealed their mental agony to the revered President Acharya of the Sri Chaitanya Gaudiya Math, after having gone through some harmful and heartrending writings. In the book under discussion, there were instants of vilification of our Siksha Gurus prominent and dear personal associates of Nitya lila pravishtha Srila Bhakti Siddhanta Saraswati Goswami Thakur. This vilification is extremely detrimental to the eternal devotional welfare of the votaries. As the purpose of their appeal, the devotees stated that they found it to be necessary to take immediate steps and to raise an objection to such trend of thought, for the eternal benefit of all sincere aspirants on the path of pure devotion. Under these circumstances, I shall try to remember the authentic scriptural instructions as taught by our Guruvarga, in order to purify my mind for the attainment of eternal devotional welfare the objective as directed by Sri Chaitanya Mahaprabhu.

It will be relevant here to quote a terse saying from Srila Krishna Das Kaviraj Goswami's own writing, 'Sri Chaitanya Charitamrita', regarding Sri Raghunath Bhatta Goswami, a personal associate of Sri Chaitanya Mahaprabhu, who was one of the prominent six Goswamis and the son of Sri Tapan Misra of East Bengal. It is to be understood that Sri Raghunath Bhatta Goswami never heard or spoke gramyavarta, which Srila Bhakti Vinode Thakur has explained as follows. (vide Sri Chaitanya Charitamrita, 6/236). Gramya denotes domestic

married family life, in which one always thinks about noneternal relations towards wife and children. It also denotes material benefits. Gossiping about such worldly marital relations or material benefits is called gramyavarta. It is not befitting for an anchorite or a Vaishnava to engage in this.

Srila Bhakti Siddhanta Saraswati Goswami Thakur has elaborated on this in the first two verses of his commentary on Upadeshamrita, written by Srila Rupa Goswami. There he mentions that any discussion except for Harikatha is fruitless idle talk. The desire for engaging one's words only for the satisfaction of Supreme Lord Sri Krishna will positively stop the speaking of idle words. Sri Raghunath Bhatta Goswami engaged his whole time everyday in speaking about and worshipping Krishna. In his commentary, Srila Saraswati Thakur has stated thus: "Two categories of condemnable actions, namely that action by which one loses the qualification as a Vaishnava (i.e. aversion to worship Krishna) and illicit connection with women, are quite reverse to pure Vaishnavism. It is the duty of a Vaishnav-acharya to try his best to protect Vaishnavas who have taken his shelter, so that they can be rescued from the above two abominable practices. Sri Raghunath Bhatta Goswami did not play the pastimes of a madhyam-adhikari Vaishnava (the second higher stage of a Vaishnava), of rescuing conditioned souls who have no faith and are of abominable character. Sri Raghunath Bhatta Goswami is a Vaishnava of the highest order, or uttam Bhagavat, because he sees that all are worshipping Krishna. Whether persons accept it or not accept it, all are eternal servants of Supreme Lord Sri Krishna. If anybody does not admit this, he will be ruined by his contempt."

The actual perception of a topmost Vaishnava is that all are worshipping Krishna, either with a direct relation or an indirect relation, but that he himself is not worshipping properly. This sort of humbleness exists in him always. The conception of an egoistic aspirant with ulterior desires is just the reverse. He

thinks only he is sincerely worshipping, while others are not. He has this false vanity due to the influence of nescience, and as a result he is committing offence to Vaishnavas in the name of Haribhajan (worship of God).

'He is certainly the highest Bhagavat (sincerest true devotee), who perceives the appearance of his object of worship (God) in every living being (or his all-pervading divine service mood in all beings) and the existence of all living beings in his beloved Lord.' (Bhagavat 11/2/45)

'Transcendental Divine Love of realized devotees is such that whatever they behold, whether immobile objects or mobile living beings, they see the manifestation of the divine relation of Krishna everywhere, without seeing their outside external forms.' (Chaitanya Charitamrita, Madhya, 8/273)

Pandit Haridas, disciple of Sri Ananta Acharya (disciple of Sri Gadadhar Pandit Goswami), who is the munificent and love-incarnate form of Krishna and is also a descent of Sudevi (one of the dearest eight sakhis) always sees qualities in Vaishnavas and never their defects. His life is completely dedicated to the service of Vaishnavas by body, mind and words *** (Chaitanya Charitamrita, Adi, 8/62).

One blessed devotee has written the extraordinary glories of Srila Bhakti Siddhanta Saraswati Goswami Thakur. The hymn written by him is adored by all disciples of Srila Bhakti Siddhanta Saraswati Goswami Thakur. The hymn reads as follows: 'I have heard from the lotus lips of the saints and the Guru that conditioned souls can be rescued by singing the glories of Vaishnavas.' His human life is successful if he can realize the significance of the above pithy saying. Vaishnav creed is 'Paramhansa Dharma'.

srimad-bhagavatam puranam amalam yad vaisnavanam priyam yasmin
paramahamsyam ekam amalam jnanam param giyate tatra jnana-viraga-bhakti-
sahitam naiskarmyam aviskrtam tac chrnvan su-pathan vicarana-paro bhaktya

vimucyen narah

Srimad Bhagavatam 12/13/18

The Srimad Bhagavatam is the holiest amongst all the eighteen ancient Puranas written by Sri Krishna Davipayan Veda Vyas Muni. The Bhagavat is adored by all Vaishnavas, because pure spiritual knowledge is narrated in there. A swan has the capacity to extract milk from a mixture of milk and water. As a Vaishnav is considered to be a paramhansa, (the best amongst all swans), he can extract the essential good qualities of persons by giving up their unnecessary worthless faults. Conditioned souls on the other hand, being enveloped by the three primal qualities of the illusory energy of Supreme Lord (sattva, rajah and tamah), have got no capacity to see good qualities. They only see defects. As long as they are not competent to understand the superiority of the Vaishnav or the Guru, there is no possibility of their coming in contact with them.

The Gaudiya Sampradaya is also known as Narottam Parivar. It is therefore relevant to go through the teachings of Srila Narottam Thakur. He has written in his collection of prayers called prarthana: Ki rupe paibo seva...rati najanmila.

“As I am indulging in abominable practices, how can I get the service of Sri Guru and the Vaishnavas and intent absorption of mind to them. I am submerged in the boundless ocean of Maya, the Lord's illusory energy. I do not have an iota of love for the Vaishnavas.” Srila Narottam Thakur has indicated here that the person who has got no capacity to understand the superiority of a Vaishnava or Guru, is condemned as abominable in nature and is an enslaved jiva. There is no possibility for these persons to come in contact with the Guru and the Vaishnava due to the absence of understanding their superiority. One who considers himself as superior, always perceives others inferior to him. As such he will always be in contact with material things which are devoid of eternity, knowledge and bliss.

Only a fortunate person who has previous impressions of eternal good deeds, can get the association of pure devotees or bonafide sadhus.

The Lord's grace always comes through a pure devotee. Our most revered Gurudeva used to say: “Bhagavan is certainly gracious to the person who is graced by His devotee.” Lord Narayana said to Durvasa Rishi, “I am subjugated by my devotee. Although I am completely independent, O twice born Brahmin, I have become dependent on my bhakta by his devotion. Devout saints have conquered and occupied my heart completely. And persons related to my devotees are also dear to Me.”

There is no doubt the bhakta is dear to Bhagavan, for even the relations of a bhakta are also dear to Him. The person who possesses actual devotion to Srila Saraswati Goswami Thakur will certainly have love for his own personal associates. Pure devotees have natural love and respect to those who are serving Guru-Vaishnav-Bhagavan as per direction of the personal associates of Srila Bhakti Siddhanta Saraswati Goswami Thakur. In this context, Chaitanya Mahaprabhu's pastimes and teachings as narrated in Sri Chaitanya Charitamrita should be especially pursued. Srila Krishna Das Kaviraj Goswami has elaborately narrated about this in the Sri Chaitanya Charitamrita, Madhya Lila, Chapter 15.

Sri Chaitanya Mahaprabhu, being cordially invited by Vasudeva Sarvabhauma, set His holy footprints at His house and displayed the wonderful pastimes of honoring various good preparations of food offered to Sri Krishna. The wife of Sarvabhauma Bhattacharya cooked the food. Sarvabhauma Bhattacharya's daughter's name is 'Sathi' and his son-in-law is 'Sri Amogh'. Sri Amogh had the nature of vilifying others. Here some verses of Sri Chaitanya Charitamrita are quoted because devotees will be pleased to hear the narration in the words of Srila Krishna Das Kaviraj Goswami:

.....

Vasudeva Sarvabhaum's submission of prayer to Sri Chaitanya Mahaprabhu
Chaitanya Charitamrita, Madhya, 15/242-250:

“You have taken heaps of rice in Govardhan Puja. In comparison to that it is only a morsel of rice. You are God, I am only an insignificant contemptible jiva. Kindly accept a morsel of 'Madhukari'*.” Sri Chaitanya Mahaprabhu smiled upon hearing this and took His seat to eat. Bhattacharya cheerfully offered Jagannath Prasad. At that time Amogh, the dignified yet critical son-in-law of Bhattacharya, came there with the desire to see Mahaprabhu eating, but could not enter because Bhattacharya was guarding the gate with stick. When Bhattacharya's attention was diverted for offering prasad Amogh entered, and started criticizing after seeing heaps of rice with the remark: “Ten persons can appease their hunger with this food, so why only one sannyasi is taking so much?” On hearing this Bhattacharya turned his face and saw Amogh. Being apprehended, Amogh fled. Bhattacharya hastily rushed to beat Amogh but could not catch him.

Vasudeva Sarvabhaum and his wife became very much disappointed and dejected on hearing the vilification of Mahaprabhu by their son-in-law. The mother of Sathi, while slapping on her head and chest, said: “Let my daughter become a widow.” Srila Bhakti Siddhanta Saraswati Goswami Thakur in his commentary explained in detail the severe consequences of vilification of Vaishnavas with evidence of authentic scriptures. On seeing the dejection of Vasudeva Sarvabhaum and his wife, Chaitanya Mahaprabhu pacified them and then completed taking prasad. Vasudeva Sarvabhaum and his wife submitted to the Lotus Feet of Mahaprabhu and prayed to Him to forgive them. Amogh fled and remained confined in a secret place that night. He had an attack of Cholera

next day and was bedridden. Sarvabhaum Bhattacharya was pleased to hear about the evil consequence of aparadh. Amogh was on the verge of death. Bhattacharya uttered two verses from Mahabharata and the Bhagavatam as evidence:

Lifetime, wealth, fame, righteousness, benefits here in this world and also hereafter in higher worlds, benediction all virtues and well-beings of human beings are destroyed by transgression of great saints. (Bhagavat 10/4/46)

On hearing from Gopinath Acharya (the brother-in-law of Vasudeva Sarvabhaum) that Vasudeva Sarvabhaum and his wife had abstained from taking food and that their son-in-law Amogh was on death-bed, Chaitanya Mahaprabhu rushed to the house of Bhattacharya, and while touching the chest of Amogh said: “A Brahmin's heart is naturally sacred, as it is the fit place for Krishna's abode. Why have you imbibed in your heart this most abominable malice, and thereby spoiled your pure heart? O Amogh, rise and chant the Holy Name Krishna. All obstacles will be removed.” On hearing this, Amogh arose, and while uttering the holy Name of Krishna started dancing engrossed in ecstasy.

Sri Chaitanya Mahaprabhu smiled on seeing the unusual strange divine ecstatic feelings of Amogh. Out of extreme repentance for the offence committed by him, Amogh slapped his cheeks again and again. Sri Chaitanya Mahaprabhu assured that due to His relation with Sarvabhaum Bhattacharya, Amogh also deserved to get His compassion.

“Sarvabhaum is so dear to me that even his servant, maid servant and dog of his house are also dear to me, not to speak of any other relation.” (Chaitanya Charitamrita, Madhya, 15/284)

Srila Bhakti Siddhanta Saraswati Goswami Thakur has stated in his commentary of the above mentioned evidence: “Amogh committed offence by censoring Sri

Chaitanya Mahaprabhu. He was attacked with the disease of Cholera due to his offence and was about to die. Amogh could not get the scope of removing his offence as he was severely bedridden. Sarvabhaum Bhattacharya and his wife were very dear to Chaitanya Mahaprabhu. Due to that close relation, He forgave the offence of Amogh, and without punishing rescued him from death and bestowed Krishna Bhakti. Sarvabhaum's wife had deep love for Sri Chaitanya Mahaprabhu. As Amogh was related with Sarvabhaum Bhattacharya as his son-in-law, he was an object of affection and love. If Amogh is not forgiven for his offence, indirectly it will be considered a kind of punishment to Vasudeva Sarvabhaum and his wife, because they will grieve to see if something bad is happening to a person they love. For this reason, by forgiving him Sri Chaitanya Mahaprabhu has manifested His Super-Excellence, Super-Gravity and Super-Munificence.

Srila Bhakti Vinode Thakur has written about four kinds of offences in the second period of devotional practice in the book 'Sri Bhajan Rahasya' compiled by him. These are: (1) offence to the holy Name of Krishna (Namaparadh); (2) offence to Supreme Lord Sri Krishna (Seva-aparadh); (3) offence to the Lotus Feet of a devotee; (4) offence to individual spirit soul excluding devotee.

We have heard from our Guruvarga that an unjust act committed to Vishnu or a Vaishnava is considered an offense, and that misdeed done to other living beings is sin. The glow of the Holy Name (Namabhas) can destroy sins of millions of births, as in the case of Sri Ajamila, but if anybody commits offence to Vishnu and Vaishnavas, his utterance of the Holy Name is not Namabhas. Srila Bhakti Vinode Thakur has mentioned that cruel behaviour to any individual spirit soul is also aparadh. What is the significance of it? Srila Saraswati Goswami Thakur has given his reply to this question in his above mentioned commentary. We should be careful. While going to punish a guilty person, we should see that it does not incur punishment to a devotee. One who wants eternal welfare should be very careful in his behaviour with the Guruvarga or a devotee. A pure devotee

has no hostile adverse mentality, personal grudge or dissatisfaction to anybody. A devotee always thinks in case misbehaviour is done to him by somebody, it is the consequence of his own misdeed. He does not blame the person. But the Supreme Lord never tolerates oppression or unjust act inflicted upon a devotee. If anybody out of personal grudge always speaks about the weak-points or defects of others, those defects will surely rebound to the speaker. Anti-devotional and abominable practices are to be condemned, but it is not good to personally attack anybody out of animosity. There will be reaction of such hostile action and the result will be harmful. Bonafide sadhus have no grudge against anybody in this world, but they condemn anti-devotional practices, so that all can achieve the highest good of pure devotion for everyone's benefit. Our Most Revered Srila Gurudeva often used to say: "The means is justified by the end." Genuineness of means is justified by the genuineness of the end. If the end is bad, the means will be bad and the fruits of all efforts will end in frustration.

The greatest hurdle of devotional practice is Vaishnav aparadh

* * *

Chaitanya Charitamrita, Madhya, 19/156

"Vaishnav aparadha like a must elephant (elephant in a state of frenzy). Hatimata Intense anti-devotional contemptuous mood or vaishnav aparadh in the shape of disregard of Guruthis offence certainly will destroy the bhakti-creeper." Also vide Chaitanya Charitamrita, Adi, 8/24, 'Gururavajna' (disregard of Guru) To be envious to bonafide Guru who has ontological true knowledge of Holy Name, considering him as a worldly mortal person.

Srila Saraswati Goswami Thakur

* * *

“The vilification of sadhus is considered to be the greatest offence to the Holy Name. As the glory of the Holy Name Krishna is expanded through the sadhus, who are fully devoted to the chanting of the Holy Name, how Nama-prabhu can tolerate the vilification of such sadhus?’ Padmapurana

In the Gita Sri Krishna has emphatically assured that a sincere soul who wants eternal benefit, can never be condemned to adversity. Gita, 6/40

Srila Bhakti Vinode Thakur has analysed the significance of this verse as follows: “O Arjuna, an aspirant who practices Yoga, whether in this world or in the higher worlds, will never be ruined. In fact, a true worshipper of the practice of yoga, which bestows eternal welfare, will never be condemned to distress. The fundamental point is this. Human beings are classified into two groups, Avidha, meaning unjust and disapproved by authentic scriptures, and Vaidha, meaning just. Those persons who are only after sense-gratification and are not controlled by any regulation are like unregulated beasts. Uncontrolled persons, whether they are civilized or uncivilized, stupid or learned, weak or strong, always act like the beasts. There is no possibility of getting any benefit by their actions. Regulated human beings are of three categories, karmi, jnani and bhakta. Karmis can be classified into two groups, sakam- karmi and niskam-karmi. The group of sakam-karmis are hankering after very insignificant pleasures, i.e., they are desirous of non-eternal enjoyments. They may attain heaven or worldly ameliorations, but all these pleasures are non-eternal. Therefore, that which is considered beneficial for them cannot be attained. After getting deliverance from worldly bondage, eternal bliss is the ultimate object to be attained by human beings. When that eternal bliss is not the objective of our endeavor, then that endeavor is fruitless.

kama, prema, donhakara vibhinna laksana lauha ara hema yaiche svarupe
vilaksana atmendriya-prliti-vanchatare bali 'kama' krsnendriya-prliti-iccha dhare
'prema' nama

ataeva kama-preme bahuta antara kamaandha-tamah, premanirmala bhaskara

Srila Bhakti Vinode Thakur has written in his commentary Amrit-pravaha
Bhasya: “Desire with the purpose of one's own enjoyment is called kama. Desire
for manpower, desire for a son, desire for wealth and the like, such desires are
mentioned in the Vedas. All these definitely denote popular religious custom,
righteousness stated in the Vedas, righteous acts for the interest of the body, such
other righteous actions viz. modesty, patience, physical interest, salvation etc all
these desires for fulfilment of one's own pleasure, even civilized Aryan path,
love for one's own family members, disciplinary guidance of family members,
scolding and reverence mixed with awe and submission surely these desires
emerge out of impetus for fulfillment of one's own interest. But actually all the
desires originating from the conception of the real self, devoted to the
knowledge that 'I am eternal servant of Krishna', can be accepted as desire for
the propitiation of Sri Krishna. All other desires emerging out of the
misconception of self, thinking 'I am the enjoyer of the fruits of my own actions'
are all desires born out of lust.

Self-interest is the criterion of conditioned souls to determine what is dear and
what is not dear. For the reason of a wrong criterion of self-interest, conditioned
souls are burning in the forest fire of this material world. Clashing is inevitable
where there are many centers of interest. There will be no clashing provided that
love for the Absolute Reality Sri Krishna becomes the centre of interest. This
will also bestow positive good, namely a love-relation to all living-beings. Sri

Chaitanya Mahaprabhu has taught this cultivation of pure love for Sri Krishna and love for all in relation to Him. This is the real teaching of the Vedas. Srila Krishna Das Kaviraj Goswami has indicated it very clearly in Sri Chaitanya Charitamrita, Madhya, 20/124:-

veda-sastra kahe'sambandha', 'abhidheya', 'prayojana' 'krsna'prapya sambandha,
'bhakti'praptyera sadhana

abhidheya-nama 'bhakti', 'prema'prayojana purusartha-siromani prema mahadhana “The Vedas have taught three themes: Sambandha (Relation), Abhidheya (Means) and Prayojan (End). Our relation with Krishna is that he is the Ultimate Object to be attained. The means for attaining the object is bhakti, and the ultimate end is pure transcendental divine love the highest objective and highest wealth.”

Sriman Mahaprabhu has instructed in the third verse of his teachings of Siksastakam to chant the Holy Name of Hari after achieving four qualities:

trnad api sunlcena taror api sahisnuna amanina manadena kirtanlyah sada harih

Utterance of Harinam without offences will be possible after acquiring these four qualities: humbleness due to indifference to material objects, compassion devoid of envy, thoroughly void of false ego and giving due respect to all. Being adorned with these four qualities, utterance of Holy Name of Krishna will bestow the highest objective. This is the teaching of Sri Chaitanya Mahaprabhu.

Srila Bhakti Siddhanta Saraswati Goswami Thakur has given his exposition in his commentary of Siksastaka: “The consideration of the third verse of Siksastaka is important for bestowing knowledge, so that we cannot commit offence and there is no apprehension of Namabhas (glow of the Holy Name) while doing Harinam. One whose mind is not inclined to Sri Krishna and is frenzied for worldly enjoyments, can never realize his insignificance. One who has the vanity of the enjoyer-ego cannot be humble. Also, there cannot be

endurance in him who has the vanity of being the enjoyer. An enjoyer is never capable of giving up his material ego and desire for worldly name and fame. An enjoyer of the objects of sense- organs can never have the willingness to give respect to another enjoyer of this world. Only a Vaishnava who has dedicated his life for worship of Krishna is humbler than blade of grass, more forbearing than tree, indifferent for his own name and fame, yet always eager to give respect to others.” Srila Saraswati Goswami Prabhupad, with unwavering firmness, has used the word 'never' to indicate that a person who has misconception of self can never be adorned with the aforesaid four qualities. The teachings of Siksastaka written by Sri Chaitanya Mahaprabhu are to be practiced by sincere votaries for their eternal welfare and not for only giving instructions to others. A person who is sincerely practicing in his own life will automatically inspire others through his example.

Our Most Revered Gurudeva very often used to instruct us to be very cautious regarding Vaishnava Aparadh (committing offence to Vaishnavas). Sri Chaitanya Mahaprabhu, the most munificent form of Godhead, did not even tolerate the offence committed by Sachi Devi, what to speak of any other person. One who wants eternal welfare should not take the risk of committing offence to Vaishnavas. Sri Chaitanya Mahaprabhu did not agree to bestow Premabhakti to mother Sachi Devi, in spite of the repeated prayers of Srivas Pandit. Srila Vrindavan Das Thakur, author of Sri Chaitanya Bhagavat, has narrated this in the Madhyakhanda of that book: (Prarthana Prayer of Srivas) “savarajlvana aijagatera mata maya chadi prabhu se sarvajananl putra sthane mayera ki aparadha gani yadi va vaisnva sthane thake aparadha tathapiha khandaiya karaha prasad” prabhu bole “upadesa kahite se pari vaisnva aparadha ami khandaita nari je-vaisnva-sthane aparadha hayaya'ra

durvasara aparadha ambarisa sthane tumi jana, tara ksya haila kemane nadara sthanete ache ta'na aparadha nada ksamilei haya premera prasada advaita-carana dhuli loile mathaya hoibeka prema-bhakti amara ajnaya”

Sri Chaitanya Bhagavat, Madhya, 22/29-36 “Saci Devi is the life of all and the mother of the universe. O beloved Master! Kindly bestow her bhakti by giving up maya. As You are her son, she is the mother of all. How can a mother commit offence to her son? If there be any committal of offence of her to any Vaishnava, please grace her by absolving that aparadh. Sri Chaitanya Mahaprabhu replied: 'I can give her instruction, but I cannot remove her Vaishnava aparadh. If any offence is committed to a Vaishnava, certainly when that Vaishnava will forgive, it can be removed. You know well how Durvasa Rishi was released from his offence to Ambarish Maharaj. Mother has committed offence to Advaita-Acharya. Provided Advaita-Acharya forgives her, she can get Prem- prasada, the grace of pure devotion. After taking the dust of the lotus feet of Advaita-Acharya and putting it on her head, she will get prema-bhakti by my order of consent.”

On hearing this order, all the devotees approached Advait-Acharya and prayed to him for mother Saci Devi. Hearing this prayer, Advait-Acharya was shocked and became unconscious. Taking advantage of this opportunity, mother Saci Devi adorned her head with the dust of the holy feet of Advait-Acharya. Mahaprabhu smiled and offered prema to mother by forgiving her offence.

Generally it is seen that the Supreme Lord fulfils the desires of a pure devotee. But here, in spite of the repeated special requests of Srivas Pandit, Sri Chaitanya Mahaprabhu showed His firmness for the submission of prayer of Saci Mata to Advait-Acharya to forgive her offence. Sri Chaitanya Mahaprabhu has warned all by His firmness of not giving prema unless offences to the Vaishnava are removed.

aikhane se visnubhakti hoila tomara advaitera sthane aparadha nahi ara
srlmukhera anugraha suniya vacana 'jaya-jaya-hari' dhvani-hoila takhana
jananlra laksye siksaguru bhagavan karayena vaisnavaparadha savadhana
sUlapani-sama yadi vaisnavere ninde tathapiha nasa paya kahe sastravrnde

Sri Chaitanya Bhagavat, Madhya 22/52-55 Sri Chaitanya Mahaprabhu's sayd:
“Now you have devotion to Vishnu, your offence to Advaita-Acharya is
removed.” Hearing this grace from the Lotus Lips of Mahaprabhu, all the
devotees applauded by uttering 'Jaya Jaya Hari', out of happiness. Playing the
pastimes of Shiksha Guru, the Lord has warned others through His mother for
not committing Vaishnava aparadh. Even 'Sulapani' (Mahadeva) censures
Vaishnava, he will be certainly destroyed all scriptures substantiated this.

hari-sthane aparadhe tare harinam toma sthane aparadhe nahika edana

Prarthana' of Narottam Thakur (46)

Harinam can rescue one's committal of offence to Hari, but offence to the
Vaishnava cannot be gotten rid of by doing Harinam.”

brajendra-nandana yei, saci-suta hoilo sei, balarama hoilo nitai

dlna-hlna yata chilo, hari-name uddharilo, tara saksljagai madhai

Prarthana' of Narottam Thakur (4)

“Brajendranandan has appeared as the son of Saci, and Balaram has become
Nityananda. They rescued all wretched and lowly conditioned souls by
distributing Harinam. Jagai and Madhai can be cited as witness of it.”

Brajendranandan Krishna, appearing as most munificent form of Godhead, Sri
Gauranga Mahaprabhu, and Balaram, appearing as grace-incarnate and most
merciful Nityananda, have not only rescued the fallen souls, but also bestowed
them the highest Transcendental Divine Love, which is extremely rare to be

achieved. Without killing the demons, Gaur-Nityananda have killed the demoniac spirit in them. The pastimes of wrath of Sri Chaitanya Mahaprabhu and Nityananda Prabhu are also for the eternal welfare of all enslaved jivas. Committal of offence to a Mahabhagavat is so serious that those who knowingly or unknowingly corroborate in this will receive the serious and harmful consequence. Evidence of this is found in Sri Chaitanya Charitamrita, Antya lila, 3rd Chapter. One condemned brahmin Ramchandra Khan sent a harlot to the forest of Benapol to tarnish the holy character of Namacharya Haridas Thakur. That harlot was rescued by the grace of Haridas Thakur. Sri Nityananda Prabhu was enraged for that abominable heinous act of Ramchandra Khan and punished him and all persons related to him, whether directly or indirectly connected.

jati-dhana-jana khanera sakala la-ila bahu-dina paryanta grama ujada rahila mahantera apamana ye desa-grame haya ekajanara dose saba desa ujadaya Sri Chaitanya Charitamrita, Antya, 3/162-163 “The family dignity, wealth and manpower of Ramchandra Khan, everything was ruined. For a long time that village remained depopulated. Hostile action inflicted upon a true saint in any country or any village will be disastrous. For the committal of fault of one person, the whole area will suffer.” When a person affected by leprosy, due to his offence to Srivas Pandit, approached Sriman Mahaprabhu and surrendered to His Lotus Feet, Mahaprabhu directed that leper to go to Srivas Pandit to forgive him for the offence.

kanta phute jei mukhe, sei mukhejaya paye kanta phutile ki skandhe bahiraya ei kahilaun tora nistara-upaya srlvasa pandita ksamile se dukhajaye

yateka anartha haya vaisnava nindaya apane kahile ei srlvaikuntharaya tathapiha vaisnavere ninde yei jana ta'ra sasta ache srlcaitanya-narayana Sri Chaitanya Bhagavat, Antya, 4/380-381, 386-387 Mahaprabhu's personal instruction: “When a thorn penetrates into a point in the feet, it will come out from that very point. Can a thorn pricking into the foot come out from the shoulder? Isay, this is

the only way to get rescue. If Srivas Pandit forgives you, this suffering will be removed. The Supreme Lord of Vaikuntha Himself has stated everything about the evil consequence of vilification of Vaishnavas. If anybody reproaches a Vaishnava in spite of this, his chastener will be Sri Chaitanya-Narayana.”

Being asked by a repentant Brahmin, Sri Chaitanya Mahaprabhu prescribed a complete and lasting expiation to him, in all respects of the offence committed to Vaishnavas: one should always and uninterruptedly sing the glories of Vishnu and the Vaishnavas, thereby totally giving up Their vilification: suna dvija, visa kariye mukhe bhaksana sei mukhe kari yabe amrta grahana visa hayajirna, deha hayata amara

amrta-prabhava ebe suna se Uttara

je mukhe karila tumi vaisnava-nindana sei mukhe kara' tumi vaisnava-vandana krsna-yasa-parananda-amrte tomara ninda-visa jata saba kariba samhara Sri Chaitanya Bhagavat, Antya, 3/449-450, 453-455 “O Dvija, hear Me! When embrosia is taken in by a mouth that has swallowed poison, the poison is consumed and the body becomes immortal. Similarly, when by the mouth that vilified the Vaishnavas you sing their glories, all venoms of vilification will be destroyed by the influence of the transcendental bliss and fame of Krishna.”

Sri Devananda Pandit of Kulia received deliverance for committal of offence to Srivas Pandit by the ascendancy of his complete dedication to the service of Sri Vakresvar Pandit.

In the case of apparent wrangles and differences of opinions amongst Vaishnavas, when outside persons enter into their wrangles, thereby vilify

Vaishnavas supporting one side and opposing the other side and vice-versa, both will be certainly destroyed.

vaisnave vaisnave je dekhaha galagall paramarthe nahe, ithe krsna kutuhall
styabhama-rukminlye gala-gall jena paramartha eka tana, dekhi bhinna hena ei
mata vaisnave vaisnave bhinna nai bhinna karayena ranga caitanyagosai ethejei
eka vaisnavera paksa haya anya vaisnavera ninde, seijaya ksaya

Sri Chaitanya Bhagavat, Antya, 4/388-390 “The observance of any reviling amongst Vaishnavas has no actual existence. By their quarrelling Krishna is curiously delighted. Whatever is seen as altercation between Satyabhama and Rukmini is for satisfaction of Krishna, but apparently it is seen different. In this way there is no difference between Vaishnavas. Sri Chaitanya Mahaprabhu makes this difference to taste joyful fun. By seeing these joyful pastimes, if anybody takes the side of one Vaishnava and reproaches another, he will be ruined.”

Srila Rupa Goswami has directed us in the beginning of his Bhakti Rasamrita sindhu to practice ten forms of devotion out of sixty-four kinds. Of these ten prohibitions, he has indicated the tenth prohibition thus: Krsna tadbhakta vidvesa-vinindadya- sahisnuta krsnasya tadbhaktanam ca vidvesa vinindadlnam sahisnuta asahana-svabhavatvam. The meaning of this is that we should not tolerate vilification towards Krishna and Krishna Bhakta. Srila Bhaktivinode Thakur has also stressed this in the twentieth chapter of his Jaiva Dharma.

The following statement was once made by Srila Bhaktisiddhanta Goswami Prabhu: “If a person of inferior status speaks about a higher subject matter beyond his jurisdiction, a sensible person will always laugh at it without giving it any importance this assertion is absolutely true. Therefore, if the editors of Sri Gaudiya and Nadia-prakash remain silent and take no action in spite of seeing a person's tendency to disrespect Vaishnava-Gurus, it will be a great setback for the aforesaid editors from their faithful service that the Gurus delegated to them.

Every Bhagavat or Vaishnava is extremely tolerant, but one can never forgive such harmful evil person who is disregarding one's Gurus. For this reason, our eternal Gurudeva Srila Narottam Thakur has sung in a very loud voice: Krodha bhakta dveshijane, “Use anger to those who are hostile to devotees.” It is proper to engage anger to those who are envious of devotees. We know as servants of the Vaishnavas that to tolerate disregard to the Guru is not only a sin, but an offence that leads to spiritual fall. If by this the whole world goes against us, we shall be ready even to tolerate that.”

'kama' krsnakarmarpane, 'krodha' bhaktadvesi jane, 'lobha' sadhu-sanga harikatha
'moha' ista labha bine, 'mada' krsna gunagane niyukta kariba yatha tatha

There are six cardinal passions that are counted as the vices of human beings. Srila Narottam Thakur advised application of these vices for the service of Supreme Lord Sri Krishna to conquer their ill influence, except for envy or malice. Let there be strong desire to devote all actions for the service of Sri Krishna. Anger is to be applied against the persons hostile to devotees, greed should be for association of bonafide sadhus and to hear hari-katha, infatuation should not be for loss of worldly wealth or relation, but should be for not being able to get the highest objective: krishna-prema. Madness (mada) or extreme desire should be for singing the glories of Sri Krishna. Foes will become friends when they are engaged for the service of Sri Krishna.

At the beginning of this article, as per submission of two devotees to discuss the subject Vaishnava Aparadh, to remove their mental agony to get released from Vaishnava Aparadh, the subject has been discussed elaborately. But if discussion of scriptural instructions and messages of Mahabhagavat Vaishnavas only end in academic discussions for advising others and not for practising these in their own lives, they will not bestow actual benefit. Example is better than precept. The teachings will be beneficial when those are acted upon. Only by practising actual eternal benefit can be imparted. It is due to want of ideal persons to

practise the teachings that antidevotional evil thoughts are spreading. Thus Supreme Lord Sri Krishna, accepting the Form and mode of worship of the highest pure devotee Srimati Radharani, appeared as Sri Chaitanya Mahaprabhu to preach through His personal example.

apani karimu bhakta-bhava anglkare apani acari' bhakti sikhaimu sabar apane na
kaile dharma sikhana nayaya ei ta' siddhanta glta-bhagavate gaya

Sri Chaitanya Charitamrita, Adi, 3/20-21 “I shall accept the mood of a devotee and shall teach devotion to all by practice. Without practice, righteousness cannot be taught. This devotional conclusion is proclaimed in the Gita and the Bhagavat.”

Prahlad Maharaj and Ambarish Maharaj, even remaining as household devotees, have shown the ideal of Mahabhagavat Vaishnavas. All the 26 principal characteristics of Mahabhagavat devotees are completely manifested in them. External wearing of the dress of a sadhu does not indicate a sadhu if reverse qualities are observed in him. Preaching without practical life has no value. In writing the preface of Jaiva Dharma, Srila Saraswati Goswami Thakur has narrated 26 special characteristics of the Mahabhagavat Srila Bhaktivinode Thakur. Of these, one special characteristic is Akritadroha nonenvious behaviour. In spite of harassment and hostile behaviour inflicted on him, he did not counteract those misbehaviours. Those who are always engrossed in the deep thought of Sri Hari, Who is endowed with the absolute perfection of tranquillity and steadiness, how is it possible for them to be restless or to have the aptitude to retaliate? By the fruit, the cause can be ascertained. A genuine sadhu does not give importance to harassment inflicted upon him he thinks he is reaping the fruits of his own actions. He does not blame anybody for his own distress. On the other hand, if any harm is unknowingly done to any other person by him, he regrets and repents for this. Sri Krishna has said in the Gita (2/47)

'Karmany evadhikaras te ma phalesu kadacana' “Conditioned souls are entitled to do any action, but they have got no hold over the fruits.”

The Supreme Lord is the regulator of the fruits of actions. When the Lord is the regulator of the fruits of actions, it is out of extreme ignorance that enslaved jivas altercate and quarrel for the bad consequence of their evil actions and blame others. I vividly remember when I first joined Sree Gaudiya Math Institution, that the Annual Meeting of Sri Navadvip Dham Pracharini Sabha was held at Sri Yogapitha, Srimandir, Sri Mayapur, on Gaur-Purnima Tithi. At that time, as per direction of our Guruvarga, one Vaishnava was engaged to sing the glories of another. I think this system of engaging one neophyte beginner to sing the glories of another Vaishnava is to be introduced again for achieving gradual development in ShuddhaBhakti.